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PROBLEMS SCIENCE NOR PHILOSOPHY SOLVE

Why is the World Indifferent to Religion and forgetful of a Possible Future Life?

Written for Intermountain Catholic.
The questions which cannot fail to affect thinking men are: Why is the world, if not opposed, at least indifferent to religion? Why does man, who makes so many sacrifices to reach happiness, through time, mental attainments or wealth, live forgetful even of a possible future life?

These questions which might be multiplied indefinitely are problems that neither science nor philosophy can solve. Self-preservation and pursuit of happiness are laws of nature common to all creatures, irrational as well as rational. Both instincts follow the natural law. Reason, the dividing line between both, elevates man's thoughts, and united with the spiritual aspirations of the soul, fails to find the completion of its happiness here below. The fulfillment of its most ardent desires will give but temporary satisfaction. Permanent happiness in the enjoyment of the world's goods and pleasures is impossible. Every time the passions are satisfied, new desires arise. To reach the summit of earthly happiness is beyond the reach of all the world is capable of giving. Hence, man, naturally and reasonably in pursuit of happiness, cannot satisfy the desires of his soul during the ordinary span of life, and being unable to do so, makes the aspiration of the spiritual aspiration of the soul, will naturally and reasonably seek for its fulfillment somewhere.

As the attainment of happiness is a law of nature, all must believe alike in this matter. But why the indifference of so many? Because of the uncertainty of what transpires after death? This is the question from its outermost fringes. For the reasons given by incredulity for casting doubt on the certainty of future life would not be entertained for a moment, if applied to a real perspective business proposition. The tradition of some hidden or buried treasure often leads men to expose their lives to obtain it. There could be no certainty of finding the treasure which lay revealed from human gaze since time began. But, whether for selfish reason may be slow to act on duty and uncertainty, the senses will overrule reason and expose life to many sacrifices and perils to find the probable hidden treasure, only to be disappointed in the end.

The question of doubt, as to future existence, following the same train of reasoning, is reversed. From sometimes the teaching of faith; the senses made to grapple with the future, its nature or reality, i.e., having no visible or imaginable proofs of what the future is or may be, will justify their indifference simply because "they know it," that it really exists. The voice of conscience and silent intuitions of reason are either entirely smothered, or become slaves to the passions and senses.

Trusting, then, the great activity displayed in search of happiness here below and the means to obtain it and the indifference shown as to future existence, the secret will be found on the principles of action of the former and inactivity in the latter. Both are founded on the natural law, namely, the desire of happiness. The former in striving to obtain its realization is guided by the passions and the senses which seek immediate enjoyment. Hence, the eternal significance and constant activity to succeed in life. The latter, guided by dry reason and restraining its promises to future life, making no appeal to the senses and being to a certain extent opposed to the passions, is an object of indifference. The former takes man in the concrete, panders to the senses and passions; the latter, like St. Paul, cries "Neither eye hath seen nor ear heard, nor hath entered into the heart of man to conceive what God has in store for those who love him." It is the indifference in which the mind cannot share in any of the senses. The result is the indifference which averages, manifest, with no thought of the future.

The practical proof of happiness, which religion, based on faith, cannot give, is common sense and tradition. For the materialist, who is guided and directed by the senses, a superstition, or the object of indifference. Some of the greatest opponents of revealed religion, while under the influence of reason admit that their indifference to the question of faith is the effect of indifference to the passions, or being under the domination of the senses. In answer to the materialist, St. Paul said: "The very splendor of your own reason to me are an evidence of your faith."

Non-sensical writers are always grandest both in thought and truth when they bear testimony to the truth. The same is always true of incredulity. When all its ammunition is used up in the denigration of false religions and the exposure of their practices, and the light of reason is turned on the true, their opposition is fra-
gile and weak. It was on this line that Newton and Pascal, whose intellectual dominion is acknowledged, were the domain of faith.

All religions, pro and con, when directed to faith as a necessity, are worse than useless when they are not a sufficient infallible court to pass on their truth. The reasoning of the rational is mainly directed to the senses and founded on assumptions of false religions; that of credulity follows the tradition of the human race and appeals to pure reason. That latter has only to say with Pascal: "Give me your reasons and I will give you explanations." The reason he gives for this is: "Nothing is so weak as the language of those who seek to define primitive terms."

Each and every one defining the same thing in his own manner, they confuse everything, and deprived of all order and of all light, they wander in inextricable embarrassments. Yet these proud intellects of unbelief who claim all the honors of intellectual progress, and to be the real apostles of liberty when confronted with the still greater intellectual attainments are either silent or have recourse to abuse. When Ingersoll and his Waterbury from a simple and high-



RT. REV. CHARLES J. O'REILLY.
Consecrated Bishop of Baker City, Ore., at Portland, Aug. 21, Feast of St. Bartholomew.



LATE GENERAL W. H. PENROSE.
Died at Salt Lake, Saturday, Aug. 22. Distinguished Veteran of Civil War and once in Command of Troops at Fort Douglas.

erto unknown priest, he would not accept the challenge to discuss in public or private the truths which he distorted, or tried to render void by his eloquent sneer. The truth was he could not answer Father Lambert, whose incisive logic, with an occasional touch of Ingersoll's own sarcasm, left Ingersoll long before his death worse than dead. Father Lambert could say to Ingersoll as Newton did to a brother astronomer who questioned his belief in the divinity of Christ, "I have studied these questions," said Newton, "and you have not." The great difficulty with unbelief is that it gathers all its objections from the outer fringes of superstitious developments. They do not touch the great central and primitive religious truths. They are not sincere, hence you seldom find one who has studied the creed which he attacks. Here Pascal's reply to the French infidels is apropos: "They imagine they have made great efforts in the way of instruction, when they have spent a few hours in reading some book of scripture, and have questioned some ecclesiastic on matters of faith. This done, they boast that they have searched in vain in books and amongst men. But in truth I tell them, as I have often told them, that this negligence is insufferable. The question at issue is not the trifling interests of some stranger, that it should be dealt with in this fashion; it concerns ourselves and all that we possess. I can have nothing but compassion for those who are mourning in the sincerity of their doubts, and who, regarding them as the final of all evil, and sparing no efforts to escape from them, make this search the principal and most serious of their occupations. But as for those who go through life without thinking of this last end, I look on them in a very different way. This negligence in a matter which concerns themselves, their eternity and all that they possess, irritates me more than it stirs up pity; it amazes and fills me with fear. It is a monster to my mind. I do not say this under the impulse of the pious zeal of spiritual devotion. On the contrary, I take it that this my state of mind is a duty enforced by principles bound up with the interests of the human race, and by those of self-love itself. There are only two classes of persons who can be called reasonable: those who serve God with their whole heart, because they know him; and those who seek him with their whole heart because they know him not." What sparkling truths and deep Christian charity in these words of Pascal!

PRESERVE THE CATHOLIC INDIAN.

One of the most important addresses delivered before the convention of the American Federation of Catholic Societies was that of Rev. H. G. Gauss, financial agent of the Catholic Indian Bureau. Setting forth the fruit of missionary zeal in the past, amidst obstacles physical and political, he concluded with this appeal:

"But what of the Catholic laity and the Catholic Indians' future? Out of two hundred and seventy thousand Indians in the United States, one hundred and six thousand are Catholics—sincere, practical, devoted Catholics. It should not only be our privilege as an impulse of human feeling, as a claim of fraternal charity, but as an imperative duty to national reparation, to preserve the Catholic Indian in his faith, and yet more to extend the consolation, blessings and graces of God's church to those tribes still buried in idolatry and superstition—and they number fully one hundred thousand. How again is this to be accomplished? It is by a concentrated national movement, by inaugurating a truly Catholic crusade, whose battle-cry will be, 'The Indian must be saved; God wills it.' Nor is it to be done by violent political agitation. Nor by generous active benevolence. If eight hundred thousand Catholics of this republic enroll themselves under the banner of the Society for the Preservation of the Faith among Indian children the solution is found, the arms of our missionaries supported, the prayers of our country's crowning act of charity heard and the country's crowning act of charity seated on the white throne. Gentlemen of the American Federation of Catholic Societies, will you hoist up this standard, unfurl this banner and follow its lead?"

Look out mournfully into the past—it comes not back again. Wisely improve the present—it is thine. Go forth to meet the shadowy future without fear and with a manly heart.

A certain bishop was once asked: "What is the simplest way to Heaven?" He replied: "Turn at once to the right and go straight on."

DIVERSITY OF RACE UNDER THE CRESCENT

About the Inhabitants of the Ottoman Empire—Obstacles to Spread of Catholic Faith.

Just at present Turkey is in the public eye and hence the following will be found instructive and interesting reading:

The Ottoman Empire is remarkable for diversity of race. The Turk does not assimilate, nor does the common language here unify. Religious differences receive a more pronounced shade through political causes. With the Mahometan "faithful," as they call themselves, the Koran is the symbol of superiority; while amongst the subjugated Christians their various religious rites are the last records of liberty and nationhood. The Moslems, for one reason or another, leave the practice of religion free; it is enough for them if the Christian be brought under tribute.

The present empire of the Sultan in Europe comprises Turkey and Albania; and in Asia its sway extends over Syria, Palestine, Arabia, Mesopotamia, Kurdistan and Asia Minor, the birthplace of its power. Egypt acknowledges still an illusory vassalage. The population of those countries is about twenty-five million souls, of whom two-thirds are Moslems. The Moslems are of two classes, differing in race, language and customs—Ottomans and Arabs. South of Aleppo Turkish is the only official language.

The Syrians, like the Arabs, are Semites. Their ancient Aramaean is still spoken as a dialect on the eastern slopes of the Anti-Lebanon, and remains the liturgical language of the Maronites, Syrians and Jacobites. It is not understood by the mass of the people, whose ordinary language is the Arab, which, however, they speak less correctly than their Mahometan neighbors. The Arabs of Syria, Palestine and Egypt are of a more mixed race than those of Arabia and the wild Bedouins of the desert. This is particularly true of the fellahs, or peasant class.

Although the Mussulmans of Turkey and Asia are called Turks, the ancient Turkish race has been so modified that it scarcely exists, except, perhaps, among the Magyars. Disgraceful polygamy, the victims of which were commonly Circassian, Greek or Syrian slaves and sometimes captives of Latin, Slav or German race, has produced a new race of Turks. Formerly, too, the recruiting of the Janissaries from Christian youths, numbering, at certain periods, 25,000, taken away each year and brought up in Islamism, tended to change the ancient stock. Precocious polygamy, a sedentary life and absence of war have made the later Turk heavy in soul and body. Although he has a certain subtlety and fine craft, his Koran and its fatalism have shut him out from humanity's progressive march. The discoveries of science, the touch of a higher civilization, the light of revelation, leave him crystallized still. His love of the Koran is offset by his love of money. The Moslem functionary is dauntless to the purse of the European unbeliever. The government itself encourages the almost inconceivable venality and the unjust exactions of its officials. Nor does it prevent them from pocketing the sums destined for public expenses. The peasant class are quite different. Honest and laborious, they toil on forever, resigned to their hard lot as well as to the injustices of those placed over them. Those peasants are the descendants of the former Christian inhabitants of the present Mahometan countries; for, in Western Asia Minor, Cilicia, Mesopotamia, Syria and Egypt, the great majority of the Christians acknowledged the religion of the conqueror. The Armenians, the Maronites and the Chaldeans remained Christian.

In the Balkan countries, in Serbia, Bosnia, Albania and Macedonia, a certain number of landed properties submitted to Mahometanism and formed a sort of aristocracy quite hostile to Christianity. Outside those of Christian descent, the great mass of the Mussulman population is composed of various tribes united to the Turks by religion but quite different otherwise—Circassians, Kurds, Turkomans, Druses, etc. The Kurds, in particular, numbering about a million souls and dwelling in Kurdistan, although of the same stock as the Armenians, are, nevertheless, the implacable enemies of the latter. They took from their victims a tenth at least of whatever they chose. Even the wives

and daughters of the unfortunate Armenian Christians were taken by the savage Kurds. The Kurds of Cilicia, Syria and Cappadocia are milder and show a Christian origin. Their priests offer a sacrifice of bread and wine and they practice but little the law of the Prophet.

The Druses are about 300,000 and of a religion resembling the gross rites of ancient Syria. They are generally tolerant, and send their children readily to Catholic or Protestant schools, but are quite as fierce as the Moslems when ordered to attack the Christians, as was seen in the Maronite massacres of 1860.

Whether fervent or indifferent in the religion of the Koran, the Mussulman is almost impossible to convert. Whether it is owing to the gross sensuality allowed him in this life by his law and promised him in the life to come, or to the peculiar blending of certain great salient truths of religion, such as the existence of God and His law and a future everlasting reward, with certain austere practices of penance or abstinence, which, perhaps, satisfy to some degree a blunted conscience, the Mahometan, with his dark fatalism and unquestioning belief, is almost insensible to Christian influence. In truth, Islamism, although it seems to resemble Christianity, is the very opposite to it. Characterized by violence, savage cruelty and lust, and, enjoining the debasing woman, destroying family life by polygamy, and thus exhausting the race, it is founded on the hatred of man, and not on the love of him, and is, without question, one of the basest and most brutal forms of religious delusion.

A direct and open effort to convert the Moslems would probably quickly lead to an outburst of fanaticism. The Ottoman government, moreover, inheriting the sway and mission of the Prophet, would resent and hinder defections from Mahometanism. Thus it is that the action of the Catholic apostolate is confined to the Christians united with the Holy See or separated from it by heresy or schism.

DEMORALIZING THE FILIPINOS.

The growth of the American barroom in Manila and in the provinces has only been outstripped by the Standard Oil company, whose product I found everywhere in southern and northern Luzon. But an alarming feature of the matter, as I saw it all over the island of Luzon, is the fact that the Filipinos and Chinamen are taking to American whiskey and bottled beer like fish to the water. The little brown fellow cannot stand up under American whiskey and beer. They bowl him down and out in short order. It is very unusual for Chinamen to drink American beer, but from observation and information I am sure that the drink habit is growing alarmingly among them, in Manila at least.

I was seated in the third-story room of a house in the Tondo district of Manila one afternoon in April last. The weather was warm and sticky. All the windows and doors in sight were wide open. Across the way there was a row of two-story tenement houses, eleven in number. My friend suddenly said:

"There is a condition for you. These eleven houses are occupied by eleven American men and eleven Filipino women. The house on the extreme left is occupied by a colored American who is married to the Filipino woman. The other ten houses are occupied by ten white Americans, who are not married to the Filipino women. You will find that all of these men occupy subordinate positions in the civil government. They are never seen outside the house with these women, and they leave them when they tire of them. The condition is a common one here and in the provinces, and it is much to be regretted." And as I rambled about Manila, as I did all the time that I was not in the provinces, I found that the statement made by my friend was substantially correct.

I asked my friend to tell me why there were so many American prisoners in Bilibid prison. He said: "Why, the Americans sent here have set a pace in living which calls for the expenditure of vastly more money than the small fry can earn; they, therefore, have to steal. If you will notice it, you will find that hardly a week passes that the arrest of some American is not announced in the daily newspapers for misappropriation of trust funds. Living here is very expensive, and those who fly high have to pay dearly for it. The number of Americans here who are in debt all the way from \$100 to \$5,000 would surprise any one. The civil and military authorities do all they can to check extravagance and immoral living, but the evil was planted in the days of army occupation, and it is hard to root it out."—Cor. New York Evening Post.

AUTHENTIC STORY OF CARDINALS' CONCLAVE

Record of Ballots Taken—Cardinal Rampolla's Depression Explained—Cardinal Sarto's Expostulations Were In Vain.

The Rome correspondent of the Tablet, London, of which the late Cardinal Vaughan was the proprietor, gives what the editor of that paper calls "the true story of the conclave," in the following letter:

Before entering the conclave, Cardinal Sarto remarked to a friend: "The election will be a short one—we shall put Peter in chains, perhaps, on the very feast, and I devoutly hope the new pontiff will have his coronation as soon as possible, and send us back to our dioceses." Peter was put in chains Tuesday morning, and the new pontiff did order his coronation as soon as might be, but Cardinal Sarto will not be one of the cardinals who will return rejoicing to their dioceses. He has become Vicar of Christ after a conclave which is likely to become one of the most memorable in the whole history of papal elections, and your correspondent has it on the authority of one of the cardinals of the Curia, who was among his most steadfast supporters, that the holy father has not yet recovered from the bewilderment of his election. Time was when the truth about the details of conclaves was only discovered by the diligent student of history several centuries on, but we have changed all that, and this time some of us knew twenty-four hours after the election all its leading phases. When the voting was concluded at the first scrutiny on Saturday morning, Aug. 1, the result justified the confusion that had been evident in the prognostics of the press, for no fewer than fourteen cardinals received one or more votes. Cardinal Rampolla headed the list with 24; after him came Gotti with 17, Sarto with 5, Serafino Vannutelli 4, Oreglia, Capececiatti and Di Pietro, 2 each, while the following had one vote each: Agliardi, Ferrata, Richelmy, Portanova, the French and Spanish cardinals, with several cardinals of the Curia, and Cardinal Sarto himself, voted for Cardinal Rampolla. In the evening scrutiny only seven cardinals received votes—Di Pietro, Agliardi, Ferrata, Portanova and Cassella having disappeared from the list of thirteen. Cardinal Rampolla's votes were increased by 5, giving him 29; Gotti had lost one, leaving him at 16; Sarto's votes had just doubled, raising him to 10; Richelmy had 3, Capececiatti 2 and Vannutelli and Segna one each.

On Sunday the morning scrutiny showed that six cardinals received votes—Richelmy, Vannutelli and Segna were no longer among them, but Cardinals Oreglia and Di Pietro had received one suffrage. All who had hitherto supported Cardinal Rampolla continued to vote for him. Sarto received the three votes cast last time for Richelmy, the one cast for Vannutelli and seven of the votes recorded in favor of Cardinal Gotti, and the position at the end of this scrutiny was: Rampolla 29, Sarto 21, Gotti 9, Oreglia, Di Pietro and Capececiatti one each. It was clear then that the choice of the sacred college would lie between Cardinals Rampolla and Sarto. Each of them had consistently voted for the other throughout, and each of them now sought to persuade his respective supporters to vote for the other.

His Eminence Cardinal Rampolla must have known from the first that many of the electors would wish him to succeed Leo XIII, and it was obvious to those that lived near him in the Vatican that he was beseeching heaven to choose somebody more worthy. Certain secrets are hard to keep in the Vatican, and it has since become known to a few of us that the great cardinal began to fast from the day Leo XIII died, that he spent most of his time before the Blessed Sacrament, that he was depressed. Cardinal Sarto, on the other hand, entered the conclave without the faintest thought that the choice of the cardinals would ever rest on him. When he found on Sunday morning that the voting was bearing him inexorably into the shadow of the Tiara his anguish was intense. He ceased to eat; he went among his supporters begging them with tears not to lay upon him a burden for which he was unfitted in every way. Cardinal Satelli, speaking to your correspondent, declared that his extraordinary humility contributed as much as anything else to make the cardinals insist on raising Cardinal Sarto to the throne of Peter.

The cardinals then proceeded to vote, with the result: Rampolla 30, that is, one more than he had hitherto obtained; Sarto 24, Gotti 3, Oreglia 2, Di Pietro 2 and Capececiatti 1. Cardinal Rampolla renewed his entreaties among his colleagues to transfer their votes to Cardinal Sarto. His eloquence persuaded only six of his supporters, three of whom cast their votes for Cardinal Sarto, while the other three voted in favor of Cardinal Gotti. The patriarch of Venice now led, with 27 votes; Cardinal Rampolla had 24, Cardinal Gotti came next with 6, and the rest were scattered in ones, with one blank voting paper. In the evening seven of the supporters of Cardinal Rampolla transferred their votes to Cardinal Sarto, who gained also one of the scattered votes, one supporter of Cardinal Rampolla voted for Cardinal Gotti, with the result that Cardinal Sarto had 35, Rampolla 16, Gotti 7, Oreglia 2, Capececiatti 1.

On Tuesday morning the fathers assembled half an hour earlier than usual in the Sistine, when Cardinal Sarto was elected supreme pontiff by 50 votes, ten papers still bearing Cardinal Rampolla's name, and two being in favor of Cardinal Gotti.

The agitation of the pontiff-elect was extreme when the result of the final scrutiny was published. He had been prepared for the inevitable by the regular increase of his votes for the two days previous, and he had resigned himself to it by the exhortations, some of them almost reproaches, of his friends.

There seems to be a general consent amongst spiritual writers that an aspiration said in time of temptation makes deliberate consent morally impossible—and with good reason. Temptations, however strong, vivid, naturally seductive, or persistent, are not acts of the will, and if not allowed to pass on to such cannot be sins.